

# The Circular.

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## TERMS:

Free to all. Those who choose to pay may send one dollar a year.

## QUENCHING SPIRITS.

Home-Talk by J. H. Noyes, W. C. April, 28, 1868.

“**Q**UENCH not the Spirit.” Every one ought to try to understand how the Spirit is quenched, and so know how to avoid doing it. There is one way which I will speak of this evening. Christ says, “What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the house-tops.” From this and many other scriptures, and from many experiences, I gather that God is very prone, as you may say, to be outspoken, and have no secrets. What he communicates to us will be with the understanding that we shall tell it, and not hide it in our hearts. What we hear we must speak. If a person for any reason does not like to utter what God says to him in his heart—if he does not like to confess the truth about himself, and speak the truth about others, he is in a state to quench the Spirit. In order to fall in with the bent of God’s disposition, so to speak, and with the tendency of the Spirit of Truth, which is daylight, we must have readiness to utter our thoughts. Whether it is fear or shame, or sensitiveness of any kind which makes it difficult for us to confess the words of God as they come to us, no matter what hinders, if we do not give utterance to them, we grieve the Spirit, and God will stop communicating with us.

A state of silence must be opposed to the free circulation of the Spirit. It is true a person may get into a habit of talking too much; but that is no reason why we should justify a silent spirit. God’s words in our hearts want to be uttered and brought to light. If we desire to learn to walk in the Spirit we must educate ourselves in habits of free speech, and to very thorough sincerity and truthfulness. We must get our freedom from fear and shame and every thing that hinders utterance. I watch my own heart and listen for God’s words in it, and I count it very essential that I be prompt to utter what I hear when there is occasion for it, and get a swift sympathy with God about the matter, so as not to keep the word, but let it have its course. If I give it free course, it will come freely into me. If God finds that I will be sincere, and will speak his words and will not forbear, he will give me his words to

speak. The waters will flow in if they are free to flow out.

Paul says to the Thessalonians, “Despise not prophesyings.” The injunction upon them was to become “the oracles of God,” that is, to watch their own hearts, and, as God spoke to them, to let him speak *through* them, making them mediums of his word. I think that the first requisite for becoming a medium of the word of God, is, very thorough sincerity and honesty, and to have no other policy about us than God has. We must have just as much policy as God has, and no more. In a great many cases we shall find that what would be called policy, is foolishness, and that deep sincerity is worth all the policy in the world. If I were to educate a class of law students, in order to bring them to the very highest degree of sharpness and diplomacy and power in argument, I should enjoin on them to be very truthful and honest and simple, and not have any more policy about them than God has. Go straight to the gist of the matter, and speak the truth right out, bluntly and plainly—that is the best policy in most cases, for lawyers and every body else.

But there is a doctrine, and duty, and policy, respecting the devil and evil spirits, that is right opposite to what I have been saying. Paul says, “Above all, taking the shield of faith, wherewith ye shall be able to *quench* all the fiery darts of the wicked.” Here is quenching, as well as not quenching, to be done. There are spiritual ideas and words coming in upon us from God on the one side, which we are told not to quench; and then there are suggestions from the wicked one on the other side, that we must quench with the shield of faith. We must find out how to do the last as well as the first. I suppose in doing the last, we shall use exactly the same philosophy and apply the same principle as in the first, only in an inverse way. Not to quench the Spirit, is to give it circulation, be ready and quick to report what we hear; and on the other side, I should say that the way to quench the fiery darts of the wicked one, is to suppress them and give them no vent—stamp on them, and not think of them, nor speak of them. You walk by the same rule in both cases, that is, by faithfulness to the truth. When the fiery darts of the wicked one come, you can tell where they come from if you are honest, and you know they are lies, and the more you think about them, and the more you talk about them, the more you encourage lies. If you love the truth, you will smother what the devil says, and not let him speak through you. The motive in both

cases, is one of honest simple hatred of liars and lies. The devil has his prophets and mediums, and you will have to know how to stop their mouths, and quench their words.

Many people think that free speech is something sacred by itself, and extends to the words of the devil as well as the words of God. In the long run that philosophy won’t hold. God is going to have the floor and do the talking, and all other mouths will be stopped. This is a principle that we had better fall into, and find our liberty under it. We shall never get real liberty in any other way than this. Make up your minds to go over to God’s side, and let him do all the talking, and stop wicked mouths utterly. Whether this is American doctrine or not, it is the doctrine of the Bible.

## THE ROUTE TO THE INDIES.

**C**OLUMBUS sailed for India, but unwittingly landed in America. The effect of ignorance about the Second Coming is to propagate a similar miscalculation in spiritual geography. People set out for one place, but through mistake of the route, land in another.

The following diagram shows the course of experience by which many persons expect to reach heaven:

COMMON PROGRAMME (HYPOTHETICAL).  
This World. | The next World.  
HEAVEN.

DEATH.  
STATE OF SIN.

The idea is, that a long course of sinful experience in this world is to be terminated by *death*, which is to be the door of entrance into *heaven*. A fair scrutiny of this plan will show that it is a great delusion. Though sin leads to death, death never led to heaven and never will. Where does it lead? Only to Hades. In looking deathward for their heaven, the world and the churches are looking straight into Hades, and no where else. Now Hades may be a respectable place, a sort of paradise, a “summer land” and all that, but it is not the heaven of resurrection, not the abode of Christ and Paul. It is America, not India; and another voyage will have to be undertaken by the traveler, before he reaches the destination that he fancied was before him. We have therefore to correct the common theory of experience and the future as follows:

COMMON PROGRAMME (ACTUAL).  
This World. | The next World.  
STATE OF SIN.

DEATH.  
HADES, THE WORLD OF THE DEAD.

Now compare with this programme (whether actual or hypothetical) the course of expecta-

tion and experience marked out by the New Testament writers for the believers of their day, and note the difference.

PROGRAMME OF THE PRIMITIVE CHURCH.

*This World.*

*The next World.*

COMPLETE RESURRECTION.

THE SECOND COMING.

SALVATION FROM SIN.

The Primitive Church started, it will be seen, where Christendom now expects to leave off, viz. at Salvation from Sin. Instead of looking for heaven in the direction of death, they looked for it in connection with the Second Coming of Christ then immediately before them; and the state which they entered, instead of being a mere cessation from evil, was one of glorious power and progress.

We have now to choose which route we will follow; whether we will continue to gaze at death, fancying heaven is in that direction, or, accepting the truth about the Second Coming, lift up our eyes to the world of beauty and life which Christ has founded in the resurrection. Whichever way we gaze, thither we shall tend. Death and Hades rule the world because men in their ignorance of any thing better, have been taught that heaven lies that way. Monstrous falsehood! On the other hand, the believer in the Second Coming has nothing to do with death. It forms no part of his programme. It does not stand between him and heaven. He looks upon it only as behind him. Gazing at Christ, believing in his kingdom, reaching forth to the fellowship of those immortal ones who at the Second Coming entered the resurrection, he is swallowed up in a life that knows no end. G.

TALK ABOUT THE SECOND COMING.

NO. II.

*Inquirer.*—I find great difficulty still in reconciling *all* the language of the New Testament respecting the Second Coming, with your theory of a secret Advent at the destruction of Jerusalem. I see plainly that Christ said he would come at that time, and that the disciples, one and all, expected him within a life-time. But then it seems to me that many great and public transactions, such as the resurrection, judgment, &c., are spoken of in connection with the Second Coming, which could not have taken place in any obscure way. So I am driven to question whether there is not some mistake in your understanding of Christ's language in regard to the time.

*Circular.*—But, my dear sir, would it not be quite as proper for you to question whether there is not some mistake in *your* understanding of the language about the *nature* of the great transactions of which you speak? I convinced you, in our former talk, that the word *cloud*, in the New Testament descriptions of the Second Advent, can not safely be taken in its ordinary gross sense. Perhaps you will find reason for a similar change of views in relation to the meaning of many other expressions connected with this subject. If you once get your eyes open to the fact that there is another world besides this, and another set of senses besides

those which perceive mere gross matter, you will find yourself invited into extensive courses of new interpretation.

*Inquirer.*—But must we not impute something like deception to Christ, if we hold that he used terms that belong to things in this world, while he was describing things in the spiritual world?

*Circular.*—No; because his peculiar use of language was expounded by peculiar facts. For instance, the disciples could not have been deceived, as the world has been, about the meaning of the expression, "*clouds of heaven*"—for they had seen a sample of these clouds in the scene of the transfiguration; and Peter expressly referred to that scene long afterwards, as an exposition of what he expected at the Second Coming. We must not imagine, therefore, that he or any other of the apostles or primitive believers looked for Christ, as the stupid have since, in the rain-clouds. Christ expressly cautioned them, again and again, against looking for his coming in any way that could be referred to external locality; and men who had seen the transfiguration and the ascension, were in no danger of mistaking the world to which the Second Coming belonged.

*Inquirer.*—But admitting that Christ came, as you say, according to the sample of the transfiguration, as a vision only to spiritual senses, and laying aside for the present the difficulties in relation to the concomitants of his coming, still it seems strange to me that so notable an event as the personal reappearance of Christ to men in this world, should not have been reported by those who witnessed it, as the transfiguration and ascension were.

*Circular.*—This is a natural suggestion; but I will show you a very good reason why those who witnessed the Second Coming, never reported it in this world. Go with me to the 24th of Matthew, and read from the 15th verse onward. You see there, that after describing the tribulations of the destruction of Jerusalem, and the Second Coming immediately following, and after saying, with the emphasis of an oath, that "all these things" should come to pass within the life-time of the generation then present, Christ goes on to warn his disciples that his advent would be as sudden and unexpected as the flood was to the antediluvians; and then he tells them what would come to pass at that momentous crisis, in these singular words: "THEN shall two be in the field; *the one shall be taken and the other left*: two women shall be grinding at the mill; *the one shall be taken and the other left*." (Vers. 40, 41.) There can be no mistake about the meaning of this. The first word "THEN," refers directly to the sudden coming of the Son of man. We know, therefore, that at that moment persons engaged together in ordinary occupations were instantaneously separated—"one was taken BY THE SON OF MAN, and the other left." This separating operation, and the reason for it are illustrated afterwards by the parable of the ten virgins, which is immediately connected

with this same subject of the sudden coming of the Son of man, and which commences with the word "THEN," obviously referring to the crisis when one should be taken and another left. Five of the virgins were taken when the bridegroom came, because they were wise and were ready; and five were left, because they were foolish and had no oil. It is clear, then, that the wise part of the Primitive Church—those who were truly spiritual, and so in condition to see Christ—were taken away with him at his Coming. The witnesses who alone could have authoritatively reported the facts "went in unto the marriage, and the door was shut."

*Inquirer.*—In what manner do you suppose that they were taken away?

*Circular.*—The process is twice described specifically, in Paul's writings, as follows: "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (1 Cor. 15: 51, 52). "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." (1 Thess. 4: 15—17.)

*Inquirer.*—Do you really believe that these things came to pass in the apostolic age?

*Circular.*—Most assuredly. Do you not see plain indications in the language of both these passages that Paul expected that he and others then on earth, would live till these events? "The dead," he says, "shall be raised, and we [the living] shall be changed." And in the other passage, still more emphatically he says, "We which are alive and remain unto the coming of the Lord, shall not prevent [i. e. anticipate] them that are asleep:" and again, "We which are alive and remain shall be caught up together with them," i. e., the dead. In another passage he says expressly, "We look for the Lord Jesus Christ, who shall change our vile body." (Phil. 3: 20, 21.) It is perfectly manifest that he expected the coming of the Lord, within the life-time of the generation then living; and that he regarded it as probable that he should be alive, and of course that he should be changed, and taken away at that time. And this was a perfectly legitimate expectation. In the first place he had Christ's appointment of the time as recorded by the Evangelists; and then he had still surer testimony directly from Christ himself. Do you not observe that in both the passages above cited, the apostle gives notice that he was speaking by revelation? "Behold," says he, "I shew you a mystery," i. e., a secret revealed by the Spirit; and again, "This we say unto you by the word of the Lord." So that

his annunciations of the time and manner of the Second Coming, did not depend at all on any uncertain interpretation of previous records; but were original messages from the Lord. And yet they agreed perfectly with the reports of the Evangelists. You see then, that Christ's saying, "*One shall be taken and another left*," as explained by Paul, means, that the spiritual expectants of the Second Coming were to be changed from mortality to immortality, instantaneously, by the vision of Christ's glorious body: and were to be taken away from the midst of those with whom they might be associated in matters of ordinary occupation. In a word, at the Second Coming the believers that remained alive, *vanished and carried the secret into heaven*.

#### PRINCIPIA.—NO. 15.

#### PERFECTIONISM THE ANTECEDENT OF COMMUNISM.

ARTICLES FROM OUR EARLY PUBLICATIONS,

SHOWING THE SPIRIT AND PRINCIPLES IN WHICH  
THE O. C. ORIGINATED.

THE extracts from the *Perfectionist* which we have reprinted, may be regarded as our testimony in advance of our attempt at Communism. There is reason to believe that many of the Fourier associationists arrived at similar views, after the failure of their attempts, but the humiliation of failure rendered their utterances few and far between. To the student of Communism these lessons, learned by failure, are of surpassing interest. It is easy to predict future successes, but it is difficult to acknowledge failure, and point out the causes which led to it. The seeker after facts in this difficult field, gropes his way through a mist of disappointed egotism, and must form his estimate from an occasional incomplete specimen. The following taken from the organ of one of the Associations which set out with high hopes, possesses peculiar interest to us, it being, as we believe, only a single utterance of a wide-spread conviction among the unfortunate devotees of Fourierism:

#### TESTIMONY OF AN ASSOCIATIONIST.

In my estimation the stress laid upon *external arrangements*, is both unwarranted by experience and the teachings of Christ. The latter consideration may not be weighty with philosophers and those who are "wise above what is written;" but to sober, humble-minded disciples, or learners, it will be a paramount desideratum. Let me not be rashly judged as dogmatical in saying this. Nor let it be inferred that I am unapprised of the fact that *outward arrangements*, or if you please, *circumstances*, have an important influence upon our being, and do much in producing a desirable social state. But here is not to be found the panacea to purify and cure the ills of unbridled passions, deceit, intolerance, strife, and estrangement from God. Were I surrounded with pleasant associates, and the comforts which nature demands—had I all that a reasonable being ought to desire, still an alienated heart would defy all social arrangements in bringing me right. The doctrine that a *good* or *bad* man is to be manufactured by the pressure of a reorganized state of society, is in my estimation a wild chimera—emphatically a doctrine of this world, destined to explode and deceive its visionary votaries.

But admitting this, still it will be said it is all important to place ourselves in a *true position*. So it is. And now the inquiry returns, What is that *true position*? My former convictions have

inclined me to the opinion that the formation of Associations in which our pecuniary interests should be blended, and the governing principle should be "all for each and each for all," was the *best and only* way to be practically true to the superlative righteousness of Christ. And I do still believe, were there to be found a company of men and women so saturated with the spirit of Almighty love as to forget or cast out *self* in all their conduct, union in social compact would be a true position. But this is far in the dim distant future.

I can not, however, believe that Associational life presents the *only* plan for the practical demonstration of the true life as embodied in Jesus Christ of Nazareth. Wherever in God's providence we are placed, there we are faithfully to strive for the right.

The following pleasant notice of the *Harbinger* shows that the Perfectionists cherished no rancor in their opposition to Fourierism, but were anxious to look on the bright side:

THE HARBINGER—a weekly paper published at Brook Farm, Roxbury, Mass., at \$2 per year—is one of the pleasantest of our exchange papers. As it is commencing a new volume we will take occasion to say a word about it. We cannot recommend it as a *spiritual* purveyor, but if any want a supply of the liveliest thoughts that are rising in this country and in France about social improvement, the mystic sciences, poetry, music, and the fine arts in general, the *Harbinger* will suit them. It is not a Bible paper, and can not therefore be ranked among the necessities of life; (for we hold that the Bible hope and Bible holiness are the central and even the only necessities;) but it is one of the raciest luxuries in the market. If the "march of mind" be conceived of as the march of German and French mind, with Fourierism, Mesmerism, Phrenology, Swedenborgianism, Goetheism, Beethovenism, &c., for its advanced guard, the *Harbinger* is the little drummer at the head of the column; and most cheerily he beats the charging step, whether he is going to victory or ruin.

There is one feature in the character of the *Harbinger* which deserves special commendation. It keeps its balance between the innovating and the conservative forces, more satisfactorily than most of the Radical Reform papers. We find very little ill-natured railing at established institutions and their adherents in its pages. It is enthusiastic for the future, but at the same time it is courteous and conciliatory toward the past.

Its peculiar function, as the organ of an Association and an advocate of Fourierism, is by no means its charm to us. Indeed it is far from being a paper of "one idea." Its enthusiasm for the fine arts is quite as prominent as its zeal for a new organization of society. One of the attractions (perhaps we should say *baits*) of the past volume has been an entertaining French novel, which appears to have little concern with Fourierism. And this leads us to remark that, while the *principles* to which the paper is professedly devoted are distinguished for favoring the common people, the *tone* of the paper itself seems to us quite aristocratic. French novels, the esoteric treasures of scientific music and "artistic" luxuries in general, are certainly for the present far above the heads of the hard-handed masses. We judge therefore that the patrons of the *Harbinger* are found principally among men of cultivated and speculative minds, artists, *litterateurs*, the second best class, if not "the upper ten thousand," of the cities. Fourierism, as pictured in the *Harbinger*, and, we suspect, as exemplified at Brook Farm, is likely to make very fine butter of the cream of society, but will hardly save the skim-milk.

The discussion with the *Harbinger* which followed, has been republished in Nos. 15 and 16 of the present volume of the CIRCULAR.

#### TWENTY-FOURTH OF MATTHEW.

THERE is no part of the Bible about which there has been a greater diversity of opinion than the 24th chapter of Matthew. The disagreement among commentators has been almost endless: insomuch, that to-day, outside of Mr. Noyes's interpretation, there is no fixed sentiment in regard to it. Each religious sect has its own particular views more or less contradictory, and some sects are divided among themselves as to its meaning. Whence comes this confusion? Is it because of any ambiguity in Christ's words? Impossible. In no instance does Christ express himself with greater clearness and simplicity.

The question at issue is whether Christ predicted, in this chapter, his own Second Coming in immediate connection with the destruction of Jerusalem. Historians and theologians both Protestant and Catholic answer, no. But unprejudiced common sense answers, yes. I say unprejudiced common sense, for I know the force of both tradition and education current in the theological world, which scouts as an absurdity the idea that the Second Coming took place eighteen hundred years ago. But, let me ask, what else can be made of this chapter? Read it through just as it stands, with your mind divested of any preconceived interpretation. I do not know as this is at first morally possible: but come as near to it as you can; and I believe the Spirit of Truth will help you. What is the result? Your answer is that "the language, just as it occurs, teaches that Christ would come about the time of Jerusalem's overthrow. But ——" No, friend; before giving place to this conjunction, read the chapter carefully through again, asking the Spirit of Truth to help you as before. You come again to the 34th and 35th verses: "Verily I say unto you, this generation shall not pass till *all* these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." Here is a declaration amounting to an oath. Does your mind hesitate at the word "generation?" If so, turn back to Matthew 23:36. Read the connection.

Have you any doubts here as to Christ's meaning in the word generation? Your answer is unhesitatingly no. He evidently meant the scribes, Pharisees and hypocrites living contemporary with himself. I am aware of no commentators who question this view. But the word "generation" used here, in the Greek is *genea*—precisely the same as that used in Matthew 24:34. Its definition, as given in the Greek Lexicon is,

1st. The interval of time between father and son; a single step or succession in natural descent.

2d. An age put for the average duration of human life; the period in which the population of the earth is supposed to be successively renewed.

3d. The men of any age—those living in any period.

Twenty-three years ago last March, in a conversation with Mr. Noyes, he called my attention to the explanation of the word generation as rendered above; and, reader, I have never doubted that point since. On the contrary, time and study have confirmed conviction. At first I could not understand certain collateral allusions to the Second Coming, such, for instance as 2d Peter 3:10. But I reasoned thus: Christ's

declarations in Matthew 24th and particularly in the 29th, 30th, 34th, and 35th verses, viz., that his second appearing should occur immediately after the destruction of Jerusalem and within the time of that generation, are emphatic and unmistakable. If I give credit to his words in any instance, I must here; and I shall expect that any collateral passages of doubtful interpretation will ultimately be made to harmonize with this idea. And I have not been disappointed. On the contrary, with my faith fixed in the truth that Christ did come when he said he would, the teaching of the whole Bible, and especially of the New Testament, becomes a unit. Theological controversy is excluded simply because there is no room for it.

"What God hath joined together let not man put assunder," are words which apply to the events predicted in the twenty-fourth chapter of Matthew. The destruction of the Jewish temple, the end of the Jewish age and the Second Coming of Christ, were events prophesied to take place in close connection with one another. Josephus confirms the fulfillment of the first two events, but is silent with regard to the last. Which shall we believe? The negative silence of Josephus, or the positive and repeated assurances of Christ and his apostles? I don't see how any sincere believer in the word of God can long hesitate in his answer.

D.

## THE CIRCULAR.

O. C., MONDAY, AUGUST 24, 1868.

### ONEIDA JOURNAL.

Aug. 22.—The "Midland" shows itself more and more to be no fabric of the brain. A squad of workers may be seen almost under our office windows laying a culvert for a water course.—We have struck quite a bargain at the W. P. quarry. The Midlanders there want a topping of soil carried off, and as we want to strengthen our dyke, we draw away what they will shovel, so both gain their ends. Communism will sometime make things play like this all the world over.

We have one among our children who might be called unfortunate. When four or five years of age the whooping cough left her system in a debilitated state, upon which the "rickets" got hold of her and slowly performed their work. Six or seven years have passed and the child though often commiserated by strangers, is quite well and is among our happiest of the happy. She craves no pity, and what is best of all, she has learned to go to God for herself with all her joys and sorrows. She is universally beloved, and loves all warmly in return. This is not all. The twenty or thirty children by whom she is surrounded especially those near her own age are ever on the alert to make her happy. If she needs any assistance, it is always at hand. If one of them has a present of some nice fruit or anything unusual, she immediately says, I will save this for Rose. If they are to make a little excursion the first thought of the boys is to bring the hand-wagon for Rose. The spirit the children show toward her is perfectly touching and often draws tears from my eyes. There is a beauty about it that eclipses the deformity and would make us unwilling except for Rose's sake (and perhaps we should not say even that) that things should be otherwise. The sweetness of her disposition, like the fragrance of a crushed flower, attracts all this affection. Rose is among our most ambitious at school. Her experience has made her interior, and it is easy for her to concentrate her attention upon whatever she turns her mind to.

SCHOOL-TEACHER.

A fish of two inches in length was discovered this

week in the rinsing box of the wash-room, swimming for dear life. It must have come the whole length of the water-pipe from the reservoir, a distance of eight or ten rods, making a turn of several right angles on the journey.

To-day one of our young men shot a crane. The spread of its wings was five and one-half feet, its height four and one-half feet, and the length of its bill, six and one-half inches.

Formerly we expected the high tide of visitors during the strawberry harvest, and a subsidence through August, but this year there has been a steady flow; less in strawberry time but many more than usual since. They sometimes amount to a hundred in a day. The change indicates what we gather from other signs, that people come here from higher motives than formerly; many from an intelligent curiosity—some from an attraction to the truth we represent.

"P. P." makes us out the most solemn-faced stupids imaginable. What a difference there is in persons' eyes! A gentleman was here yesterday who when offered an opportunity to speak in the evening, expressed unbounded admiration of every thing he had seen, and above all the happiness exhibited on every countenance. "One object," said he, "I had in coming here, was to see if the people are happy. My business makes me a traveler—I have traveled sixty-five thousand miles during the last four years. Being a close observer of such things, and desiring to be happy myself, I am always anxious to see others happy, and I am astonished and gratified by the evident happiness here." We think his eyes see about right.

For several weeks the Shaker machine in use in the washing department, has been sadly out of fix. It made great havoc among garments new and old; its rents looking like the gnawing of rats. Two or three unsuccessful attempts were made to mollify its insatiate maw; but at last we sent for the man who made the machine. He soon set it to rights, and it now works beautifully.

## CORRESPONDENCE.

### THE ALBANY SWINDLE.

Wallingford, August 12, 1868.

DEAR BROTHER H:—On arriving in Albany we had nearly six hours to dispose of. Forewarned by the experience of the students' party, I thought I would try and see if I could not get through Albany without being swindled. I accordingly buttoned up my pockets and kept my eyes peeled, but it was all in vain; they "had me," as Bell Woolworth says, even before I got out of Vanderbilt's yard. Vanderbilt, you know, disconnects as much as possible with the People's Line—runs his trains badly for the boats, gives no checks on them, and does not allow their baggage-men in his yard. Under these circumstances the problem was how to get our bag and trunk across to the boat. I stepped to the baggage-car where they were unloading, and there was a well dressed man, taking checks for baggage, and putting down their numbers in his book. A police officer was standing by. I asked him where the boat agents were. He said they were not allowed in the yard.

"How can I get my baggage across?"

"That man," said he, "will take it for you," pointing to the official with the book. Laying down my checks, the fellow took them up, entered the numbers, and blandly assured me that *twenty-five cents apiece* would be the little *guerdon* that he should require for the service. I paid, thinking it must be all right, though not any improvement on the old method when the trains used to connect with the boat and baggage went down free. Mrs. D. and I then went out and waited for a street car to take us to the boat. None appearing, we walked on and finally went all the way afoot. On reaching the boat I talked with the baggage-man there about the baggage I expected down.

"Did you give it to a man in the yard?" asked he.

"Yes."

"Well, you no need to have done so. We have three or four men outside the yard all the time, and if you had kept your checks and given them to one of our men we would have brought your baggage down free."

"But how was it to be got out of the yard?" I asked.

"After we get the checks," said he, "Vanderbilt can't prevent our going into the yard and claiming the baggage. We have advertised to travelers all through the West that if they will hold on to their checks we will bring their baggage free."

Great place Albany, thought I, and after getting this glimpse into one of its latest mysteries, I moved on a wiser and a sadder man.

Having some time still on my hands, I thought I would see if I could find by inquiry a decent eating-house in the city. I found such a place in the McCardle House, in James-St., one block below Tweedle Hall. Good beef-steak, fried potatoes, bread-and-butter and coffee at eighty-five cents. From there I went up to the State Agricultural Rooms and enjoyed the sight of the *Coches Mastodon* (skeleton very perfect), and other curiosities of the place.

Going finally on to the boat, I found the state-rooms all taken long before, and in default of any thing better engaged berths—Mrs. D's in the ladies' cabin above, and mine in the saloon below. There were two berths in my room. After spending the evening on deck I went to retire, and found the door of my room barricaded on the inside. I managed to push it open enough to reveal the inside occupant and enable me to hold a parley with him.

"I have a berth in this room," said I.

"I guess not," said he.

"I guess I have," said I.

"What's your number?" said he.

"Two hundred and ten," said I. "Come out here and see for yourself if you like."

This modern McClellan then came out and held up his own ticket to the light and then held up mine and then looked scrutinizingly at me, and then led the way back into the room.

"I was piling the chairs up against the door," said he, "when you came. What do you do to keep things fast here in these rooms?"

"Oh," said I, "I generally put my pocket-book and watch in my stocking, and put that under my pillow, and then let folks come in if they want to."

This seemed to ease his mind and after climbing into his berth he slept like a trooper all night, while I scarcely slept sound at all, in consequence of the heat.

Yours truly, O. W. K.

### MORE WEEDS.

IN my last, I think I said that my friend Marks and I were laboring somewhat in mind and body over the great matter of weeds and vermin—hoping that some good providence would look upon us kindly, and extricate us from that almost impenetrable jungle of purslane and rag-weed in which we were then entangled. Well, our prayers have been so far answered that we think we can now see our way out. Marks possesses besides a resolute will, a sturdy arm, and if his men fell as many pig-weeds in a day as he does, they have little time for story-telling.

We have worked for the last two or three weeks quite vigorously at the business of exterminating weeds; we attacked them with plow, cultivator, scythe and hoe, till Marks said that we had got them in such a state of subjection that he and I might venture to take a half-day's ride over some of these hills, and see what the rest of Connecticut is doing. Accordingly in the afternoon, when he had arranged his business so as to secure the best results during his absence, we set off on a brisk trot on the road to Meriden. On our way thither we saw nothing that impressed us so much as the want of something worth seeing.

If a person is endowed with that kind of sentiment that loves to walk in old pastures where the soil is too poor to grow much else but lichens and scrub-oaks, Connecticut is a good place for him.



Or if he thinks it will soften his heart to gaze at the hard face of ragged rocks he need not seek for them in a foreign land: let him walk under that long range of Hanging Hills that swings around from east to north like one mighty barricade, forming more than one-fourth of our horizon: let him see it in the light of the declining sun when the rocks present their raggedest and most sublime aspect; then, by way of diversion, let him climb over the mass of broken rock to the top of some of the highest peaks; and if he has never seen anything grander he will call that indeed grand. Furthermore, Connecticut has its wooded glens and wadies; its numerous green groves of chestnut and oak that help to fill the heart of the lover of nature.

But if a man delights not in these things, and rides over the highways of Connecticut expecting to see thrifty farms, laid out in large and commodious fields, well stocked with grain; clean and straight fences, neat and well-kept houses and barns, with large herds of sleek-looking cattle, he will get homesick and want to turn his face elsewhere. Few of these things will he find here. Many of the farm-houses look as though time had cut away their underpinning and left them awry, squatting in the dirt. And the barns have a still more antiquated appearance. One would think on seeing all their underpinning tumbled away, except here and there a stone, and these old oaken boards clinging by one nail, that they had been tottering and creaking in the winds of at least a hundred winters.

An hour's ride took us to the city of Meriden—a busy town lately incorporated; though not larger than some of our New York villages. It has some fine manufactories which help to relieve it from the superannuated appearance peculiar to many of these New England towns.

On our return we took an elevated road that gave us a more extended view of the surrounding country; and as I was trying to enjoy the scenery around me, my friend, who is sometimes given to discourse as well as horticulture, broke out in the following strain:

"I have seen enough! I assure you, sir, there is a day of judgment awaiting this benighted land! I see that the people of Connecticut are doing just about nothing in the way of renovating this country, and preparing it for a better state of things. Why my dear sir," pointing his finger toward the western horizon, "just cast your eyes over those barren hills and plains. They were once fertile; now the scrub-oak, and stunted cedar can scarcely find nourishment there. I tell you sir, all that is wanted to adorn those hills with fertility is *good husbandry*—good husbandry sir, and a plenty of it, is what will save from ruin, this old state of Connecticut! It is one of the oldest states in the Union, and I believe it has more tillable land going to waste, in proportion to its extent of territory than any other state in the Union.

"Well, I will tell you what is the matter. The people have all gone crazy after manufacture; they are letting their land grow up to thorns and briars, and have gone to producing German silver spoons and forks. That, sir, is what is ruining this country. How long will there be use for spoons or forks, if the world follows this example? Did spoons ever produce a cabbage, or forks a vegetable oyster? I tell you sir, it is potatoes that this country wants before forks.

"Now sir, if this thing is not stopped, it will require only one century more to make this land a howling wilderness. Of course there will be plenty of spoon factories left; but did I not tell you that porridge comes before spoons? Yes sir, only one century and the steam-engine will scream in the ears of the frightened wolf; the mole and bat will burrow among the ruins of what was the habitation of man; while the owl will perch on the last remaining spire and mope over the ruins of Connecticut."

Here, as my friend paused to get a new breath, I whipped up the horse, and we soon found ourselves seated before a warm supper which tended greatly to mollify our feelings toward the existing state of things; and we finally concluded that *spoons and forks*, if made the most of, are not the worst things in the world, after all.

J. P. H.

## SECOND-COMING TESTIMONIALS.

I, too, was brought up in the Community and have been taught from my youth to know something of the truth about Christ's Second Coming. I read the New Testament evidence that Christ was to make his second appearing at about the time of the destruction of Jerusalem, and it seemed a straightforward matter to believe. But the earnest revival of the subject in late numbers of the CIRCULAR, has done something more for me. It has brought me where I see that it is a very important point in our salvation to believe Christ's words in reference to that matter. That is where we shall conquer all little unbeliefs in a lump. Heretofore I have believed with the intellect because I saw the evidence in the Bible, and I knew no reason why I should doubt it; but now I am learning to believe it with the heart, because I feel that real hearty belief in that truth brings me nearer to God.

F. WAYLAND SMITH.

I was much interested in the answer to A. T. Cookingham's objection to the doctrine that Christ's Second Coming is past. A. T. C.'s objection is, that "the tribes of the earth shall see him coming in the clouds of heaven with power and great glory." The answer that mankind as a body were at that time, as always, mainly in the spiritual, invisible world, I believe to be the correct one. And perhaps A. T. C. and others who may stumble at this passage, may get light by referring to a similar passage in Rev. 1:7: "Behold he cometh with clouds: and every eye shall see him and they also which pierced him." Now if the expression "every eye shall see him" is to be taken as A. T. C. suggests, why does John add, *and they also which pierced him*? From this last phrase it seems evident that the transaction was to be in the spiritual world. And to make it still plainer that his Second Coming was not an outwardly visible act, Christ goes on in the latter part of the 24th of Matthew, to tell them that his Coming will be like the coming of a thief who spoils the house without the goodman's knowledge: and so if they wished to see him when he came in the clouds of heaven they must *watch*. But the mass of mankind were not watching—hence did not see him. In investigating this all-important subject we must study out the general tenor of the scriptures on it, and then seek to harmonize any seemingly contradictory texts: and not seek to harmonize the general tenor with isolated texts.

D. EDSON SMITH.

I well remember the first light that dawned upon my heart, on the subject of Christ's Second Coming. I had read Mr. Noyes's article in the Berean, and pondered it in my heart and prayed for an understanding of it. One evening I took my Testament, and found there so many passages relating to that event, and confirming the doctrine of the Berean, that it astonished me; my great wonder was that the ministers and churches had been so long in the dark. The truth that Christ *did* come and set up his kingdom in this world eighteen hundred years ago, made a great change in my spiritual state; every thing looked new and clear. Nothing seemed impossible to those who believed. It drew me near to God, and gave me a love for the Bible such as I never had before. I believe it to be the true key that opens to the resurrection church.

ELIZABETH WHITFIELD.

## MIDNIGHT RIDE ON A COW-CATCHER.

THE train was to start at 11.45 and it wanted but a few minutes of the time. As I stood there in the darkness within a few feet of the hissing monster, my heart began to fail me, and I almost resolved to abandon my hazardous undertaking. What if I should lose my hold and be thrown off directly in front of that crushing mass of machinery? What if there should be something on the track? Such thoughts kept whirling through my mind and I hesitated. Suddenly the bell rang. Hardly realizing what I did, I hastily left the dark recess and stepped on the heavy frame-work in front of the engine. By means of a stout leather strap I bound myself on by passing it round my body and under one of the strong bars of the cow-catcher. While I was thus engaged, the train had left the depot and with rapidly

increasing speed was passing through the city. I had some fears lest one of the flag-men at the street crossing should discover me and signal to the engineer; for I well knew that if H— should become aware of my perilous situation he would stop the train and take me off. My fears were groundless. The strong glare of the headlight directly over me, made my position by contrast, almost invisible to any one in front.

Passing the last crossing with a rush and a roar, we sped on through the suburbs, and into the open country. The city lights disappeared one by one in the distance, and we were fairly on our way. It was a wild night. The light of the moon struggled with difficulty through the dark clouds which were driven before a strong wind from the south-west. Now and then an opening would illumine the landscape with a sudden burst of silvery light, to be immediately followed by almost total darkness as the heavy cumuli rolled up in masses of inky blackness. The cone of light from the dazzling lens above me would then cut the darkness in its onward rush with startling clearness. Now flashing up the rocky sides of some mountain gorge, illuminating rock, tree and shrub with almost daylight distinctness; anon losing itself in the surrounding darkness as we emerged into the open country beyond; then shooting along the rails ahead, making them look like glistening threads until they disappeared in the darkness beyond.

Mile after mile we sped along. I had become somewhat used to my strange position, but it required constant attention to prevent my feet from slipping from the lower bar of the frame on which I was standing. At best I had but a partial foothold and the constant jar of the engine on the short curves would almost throw me off. In passing through the S— mountains the road was very rough and crooked. The ponderous engine bounded along with now and then a sudden side lurch in its seemingly mad effort to plunge into the black chasms which yawned on every side. In one of these sudden movements, the buckle of my strap broke, and I was only saved from instant death by wedging my hands between the bars of the cow-catcher and claspings them underneath. I must hold on now for dear life. Once I opened my mouth to scream, in the hope that H— would hear me. A second thought convinced me of the utter uselessness of attempting to make my voice heard at that distance above the roar of the engine. Even when standing on the "foot board," it was with difficulty that we could hear each other. My only hope was, that my stiffening fingers would hold on for the remaining ten miles. An occasional glimpse of the country showed me that we had gone two-thirds of our distance and had also, most fortunately passed the roughest points. Twenty minutes more and I should be safe.

We had now passed the mountains and the road became straighter and smoother. As we emerged from the tunnel on the spur of the mountains, I caught sight, far down the line, of the headlight of the C. Express. The road is there perfectly straight for three miles and I had an unobstructed view. Brighter and brighter grew the headlight till it seemed to glare with demoniac fierceness. Although I knew there was no danger, yet the sight of that ponderous creature thundering toward me, sent through me a momentary thrill of horror, and I involuntarily clung closer and closed my eyes as the train rushed past. A long whistle from our own engine announced our approach to L—s, and I assure you it was music to my ears. I could not have held on fifteen minutes longer. As the train stopped, I unclasped my benumbed fingers and stepped to the ground, but could not walk three steps, my legs were so stiff from being so long in a cramped position. At last I reached the side of the road and sat down. The moon had long been obscured, and a few heavy drops betokened the coming storm.

G. E. C.

## A VENTURE.

VII.

IN course of time the schooner returned to New York. A great portion of the cargo was damaged by water; the remainder was disposed of to the best advantage, but even here, bad luck still stuck

to the last, for my partner sold a portion of the goods to a man who purchased on representations that I had reason to suspect, and on sending to intercept the goods, they had already changed hands, and were not to be found, although scarcely two hours had elapsed since the sale. On my attempting to arrest the delinquent he slipped away South, and I missed him. There was a good moral to the above tale, a costly one too—price about six thousand dollars—but I had no time to profit by it. Captain Foot was on hand, and I closed the bargain for the purchase of the half of his two schooners.

I never realized what a reckless fool I was, until I became a subject of Community teaching and discipline. "Out of the frying-pan into the fire," best described the history of my life. If I ever stopped to think, I always thought wrong. I was such a good-natured fellow, that I quarreled with none but my best friends; and my only motto would seem to have been, Be sure you are wrong, then go ahead. Whatever reconstruction has taken place in my character, is entirely due to the influence of Mr. Noyes and the Oneida Community. Imagine, then, how ridiculous it must appear to me to hear, as I frequently do, folks talk about "the pernicious effects of the doctrines and example of the Oneida Community."

Two weeks after closing my bargain with Captain Foot, he called at my office stating that he had shipped a cargo from Philadelphia for the West Indies, and had another cargo in New York, which he was ready, according to agreement, to clear in my name for the same destination. Having inspected his invoices, I went to the Custom House and cleared the ship. What could have appeared more straightforward or satisfactory? Captain Foot asked if he might use my firm as a reference, and I of course assented; my partner also, was quite pleased to have him do so.

Some weeks elapsed, when Captain Foot called at my office during my absence from the city, and desired my partner to take charge of a bag of gold for him. The bag was heavy, and evidently contained several thousand dollars, for gold was at a very high premium. He had returned from the West Indies by steamer, leaving the schooner to follow, in charge of the mate. My partner being unaware of my having any interest in the ships, refused to take charge of the money, and advised him to place it in some bank. There was a something about the Captain's manner, that induced a suspicion that something was wrong, and that the money was intended to be left with us as a bribe; but the subject was not mentioned to me, until subsequent events called for an explanation. The Captain made several excuses for wishing to leave the money, and was finally introduced to a bank, but he did not leave his gold there. I could not account for this singular transaction, except by taking the same view of the case as my partner did.

A short time after this transaction, of which I was as yet in ignorance, having only returned from Pennsylvania the same morning, a telegram was brought into the office from a merchant in Connecticut: "Captain Foot offers a cargo of sugar for sale; is it all right?" I was alone at the time, and immediately replied, "Captain Foot is all right. We know of nothing to prevent your buying." The next day my partner was sent for by one of the largest sugar-dealers in the city, and questioned pretty closely respecting Captain Foot. He told all he knew about him and returning to the office, asked about the telegram, and told me about the bag of gold, and of his suspicions that the Captain was up to some bad business. He was particularly nervous about the telegram; for in mercantile circles, the answering of a reference, means something more than merely giving Bridget a good character. A man who offers a quantity of sugar or other merchandise for sale, if a stranger, must show some title to the goods, for the buyer is bound to exercise ordinary diligence, to ascertain if the goods have been stolen, or if they have paid duty, &c. A good reference is usually considered sufficient; but if it can be shown that the party referred to has carelessly given a good character which circumstances did not war-

rant, or has spoken positively without the knowledge to justify his so doing, the amount of loss sustained by the seizure of the goods, either for duties or as stolen property, may be recovered from such referee, or he may possibly be suspected of complicity, and be put upon trial accordingly.

Thus I found myself suddenly placed in a terribly embarrassing position. If Foot should turn out to be the honest man I had supposed him, I was on the eve of realizing a handsome return: but if I had been deceived in him, as present circumstances indicated, there was no telling what position I might be placed in. A host of contingencies stared me in the face like a nightmare. All sorts of dangers rose before me, that I never dreamed of when entering upon the speculation. My principal fear was, that Foot had been running the blockade, and knowing that the government detectives had been constantly on my track since my visit at Beaufort, my continual dread was that he would be caught, and my connection with him be traced in such a way, as to render it difficult to clear my character of suspicion. I had visions of another visit to Fortress Monroe under circumstances more interesting than my former one. To further excite my fears, Van strolled into the office, like an apparition, declaring that Foot was a rascal, and that he had positive knowledge that he was at that time engaged in blockade running.

After a searching cross-examination, I became convinced that Van knew nothing whatever of the matter, and that the story was nothing but an evaporation of his own addled brain; but the circumstance tended to considerably inflame my anxiety, and I feared each moment that some detective would walk into the office for the purpose of seizing me and my papers. No time was to be lost in this dilemma. If the Captain was honorable I could lose nothing for want of evidence. If, on the other hand, he was dishonest I had better be clear of him and destroy every paper connected with the transaction, entirely ignoring all ownership of the schooners, or interest in their cargoes. I acted upon this last consideration. It was, of course, a great disaster; but a life-time of maladventures had nearly injured me to disappointment. Other speculations kept my mind too busy to worry much over one failure, and I was only too glad to feel free from personal danger.

The sugar-merchant wanted to see me; so I called and related all that I knew of the schooners, their destination &c.; and I could easily see from the close way in which I was questioned, that something was wrong, and also that I was not altogether free from suspicion; nor was it to be wondered at, seeing the freedom with which I had answered the telegram, and that one of the schooners had been cleared by me at the New York Custom House. I can now see that the very best thing I could have done, would have been to assert my claim to the interest I owned; and I should then not only have been above suspicion, but possibly have covered all loss, by the policies of Insurance; but the fact that I was watched by detectives, made me feel mean and timid, and I think it likely that my associating with Van had somewhat demoralized me.

I do not think that Captain Foot intended to rob me; whatever contraband business he went into was an after-thought—a temptation to make money too quickly, and the bag of gold was probably intended to re-imburse me; but such men can not afford to press their honest intentions too vehemently, so I was sacrificed. The next week after the affair of the telegram, I saw a notice in the *Tribune*, of the total wreck of one of my schooners, and the escape of the crew by either being picked up or drifting ashore in their boat, I do not remember which. Soon after, there was an account of the arrest of the Captain and Mate for barratry. I was about to communicate with Foot in the jail to ascertain if something could not be recovered from the Insurance Companies, also with a view to help him if possible; but taking up another paper, I saw that he had helped himself, he and the mate having broken jail, and made good their escape. It was evident to me, that if Foot had been innocent he would have awaited a trial; so I considered myself after all, a

lucky man to be thus rid of the whole affair, and I thanked God that it was no worse.

This is the last I have heard or seen of Captain Foot or any of his crew; my money has remained equally obscure, but should further light be thrown upon this mysterious business, I will not fail to make the readers of the CIRCULAR acquainted with all particulars.

E.

## HOW I GOT AN EDUCATION.

BY HENRY THACKER.

III.

MY next engagement was with a fuller, cloth-dresser, and wool-carder. The establishment was situated on a stream in the country. The master was a clever sort of man. Every body liked him, and so did I on making his acquaintance. Whether as much could be said of the mistress, is a question. However, I could not say I disliked her, although she managed to keep me pretty constantly on the trot, choring, doing errands, rocking the baby, &c. Nevertheless the place suited me. Here were the mill-pond, the stream, the hills, the valleys, the fields, and the forest, all accessible, and seemingly inviting me to enjoy them. If for pastime I chose a ramble in the wooded thicket, a seat by the side of the rippling brook, or a view of the rushing torrent in flood-time, all were here. I was, under the circumstances, as contented and happy in my situation as was perhaps possible, and the enterprise bade fair to be a success. Fishing too, was a source of a great deal of pleasure, both in the stream, and also in the beautiful lake, situated at the distance of a mile. In the spring of the year, suckers swam up the stream from the lake, and were taken with nets and spears by the hundred, and even a thousand or more would sometimes be caught in an evening. The place also abounded in the smaller game usually found in a well wooded country. As I grew up I became extremely fond of fishing and hunting, and in later years, I sometimes indulged in the sport to excess. It was here also that I took my first lessons in duck hunting.

One day a wild duck was discovered in the mill-pond, the sight of which set me nearly crazy with excitement, and I started on the run for an old rusty musket which happened to be at hand. To whom the gun belonged, or where I got my ammunition, I do not remember; and whether the piece had a fire-lock on it or not, I can not now tell. If it had, it was useless. However, I hastily rammed a charge into the fusee, and started for the pond with gun in one hand and a fire-brand in the other. The duck was of the sort known as the Blue-diver. She didn't appear to be much frightened at the preparation being made to blow her out of existence. On the contrary I thought she seemed to enjoy my excitement, watching my motions with a good deal of composure. Presently things were in readiness, and leveling my piece across the top of a stump, I applied the fire-brand to the priming in the pan, when bang! went the old musket, making a noise like a small cannon, and away went I, landing flat on my back in the opposite direction. I had over-charged the thing, and it kicked my shoulder nearly out of joint. What became of the duck I never knew. The last sight I had of her was along the gun barrel.

As was generally the custom in those days in case of apprenticeship, I was for the first year kept at choring, running on errands, and tending baby, the most of the time. I managed to get a considerable amount of enjoyment even out of that kind of work. My frequent trips to the village, two miles away, afforded opportunities of indulging in my love of the forest and the landscape. Then, too, the master was so fortunate as to possess an old mare, which I considered a godsend to me, and when seated astride the beast, en route for the village store, with a bag slung across her back, containing in one end the molasses jug, and a stone for a balance in the other, I was in the height of my glory, and felt as happy and as proud of my situation, as the Mogul on his throne. Thus I daily grew in importance, at least in my own estimation.

There were also attached to the establishment an

old grist-mill, and a saw-mill. After the mill had been set running for the purpose of grinding out a grist of provender, I was occasionally left in charge to watch the operation, and to shut down the gate when the grist was ground out. Having proved myself worthy of the trust, and becoming quite efficient in the management of the rickety old mill, the business was pretty much given into my hands. I considered myself highly honored by the trust, and went about the business, putting on all the airs of a regular made miller, priding myself on doing up my customers' grist of provender in first-rate style. Even the pecking of the mill-stones, and keeping the mill in running order, was mainly left for me to do. My work perhaps might have been criticised by an experienced miller, but as my custom was not in the line of flouring, it did not matter about the stones being in the very best condition.

I now also began to lend a helping hand at the other industries about the establishment. The saw-mill during the high water in the spring, did considerable business. I frequently assisted in the work of sawing out the lumber, and after the heaviest part of the work was over, I was allowed to finish sawing the straggling logs that remained, when the supply of water would admit of running the mill. Once I remember I made a mistake in setting the saw, and sawed a plank twice as thick at one end as the other. This mishap took me down a little. I was greatly mortified, and my mind was much disturbed lest I should lose my place. However, the mistake was overlooked and I continued to rattle away in the mill, the saw making at least fifty strokes in a minute, and sometimes sticking fast in the log for the want of power to move it.

#### A SUMMER WITH THE MICROSCOPE.

BY J. F. SEARS.

VI.

**O**BJECTS for the microscope are so common and so numerous that one hardly knows where to begin to observe the beauties of the microscopic world; but commence where you will, no great improvement or satisfaction can be realized without some knowledge of the manner of preparing the different objects for the compound microscope, so that they can be seen to the best advantage. With the simple microscope no preparation is necessary, and a proper adjustment of the lens will always enable one to see the object; but under the compound microscope, all objects are divided into two classes, transparent and opaque, and each class requires special preparation and mode of illumination, to enable the observer to see them distinctly and to gain a correct knowledge of their form and structure. By far the largest class of objects are transparent or can be made so by a little preparation, and as nine-tenths of these are "mounted" alike, that is, in Canada balsam, we will direct our attention first to this method of preparation. The apparatus required is,

- 1st. A small spirit lamp.
- 2d. Slips or slides of glass of the proper size, and thin glass covers to cover the object.
- 3d. Forceps for holding the glass slides.
- 4th. A wide-mouthed bottle of Canada balsam with a piece of glass rod.
5. A pair of fine curved forceps for taking up the object, and a stouter pair for holding the glass cover. The dissecting forceps are used for this purpose.
- 6th. A small bottle each, of ether, spirits of turpentine, and liquor potassæ.

The glass slides for microscopic objects, measure three inches by one inch, and are made of English crown-glass. They usually cost from one to three cents apiece, according to the finish; those having unground edges being the cheapest. The thin glass covers are made by Messrs. Chance of Birmingham, England. They vary in thickness from one-twentieth to one two-hundred and fiftieth of an inch. As the glass is unannealed, they are liable to break, if not handled with extreme care. The covers are usually cut into squares or circles of most any size less than an inch. Those most used are five-eighths and three-fourths of an inch in diameter; the circles being the best.

The forceps used for holding the glass slides are

made of wood, and may be nothing more than two pieces of hard wood, three or four inches long, one inch wide, and one-eighth of an inch thick, riveted together at one end with a small piece of brass, a little thicker than the glass slides, placed between them. The piece of brass should be filed a little thinner at one edge than the other, so as to make the ends of the slips of wood come nearly together; then when they are sprung apart and a glass slide is placed between them, they will hold it firmly.

The bottle of Canada balsam should have the mouth closed by a hollow glass cap, so that the glass rod for taking out the balsam, may remain in the bottle when not in use; or a disc of wood having a hole the size of the glass rod may be laid on the mouth of the bottle. The glass rod must fit tight enough in the hole to allow the wooden cover to be lifted off with it.

Mounting objects in Canada balsam, is attended with only one serious difficulty, and that is the expulsion of the air from the object; and there are so many ways of doing this, that success is almost certain. In mounting an ordinary object, such as the wing of a common house-fly, where no previous manipulation is necessary to expel the air before placing it on the slide, the following method should be pursued. A drop of balsam is placed on the center of the glass slide, held over the flame of the spirit-lamp and slightly warmed, but not boiled; any air-bubbles that make their appearance should be removed to one side, or be touched with a needle that has been heated in the flame of the lamp; this will cause the bubbles to burst; the object is then to be taken in the fine-pointed forceps and placed in the balsam, and if it is not completely covered, a little more balsam is added, care being taken as before, in heating it and removing the air-bubbles as they rise to the surface. After all the air has been removed, the thin glass cover being previously cleaned, must be warmed by taking it in the forceps and passing it several times quickly through the flame of the lamp, and then laid slowly down on the object. One edge is laid down first, and the cover gradually lowered into its place, so as to avoid inclosing any air under it. It is then pressed down with a thin, flat stick; the end of the needle handle will answer if it is kept rather wide and thin. In pressing down the cover, most of the balsam will be forced from under it, and remain piled up around its edge; this can be removed with an old knife kept for the purpose; after which, the slide must be laid aside to harden.

Most objects, however, such as the eyes, tongue, proboscis, feet, &c., of insects; the leaves and tissues of plants; the minute animalcules and plants found in water, sections of bone, teeth, &c., of the higher animals, and man, require some previous preparation before mounting; and it is this most fascinating employment, together with the making of, to him, new discoveries, that makes the young microscopist almost forgetful of time, cold and hunger.

#### TOADS THE GARDENER'S FRIENDS.

**T**HAT the toad is one of the most useful little animals to the cultivator of the soil, there is not a shadow of doubt. Devouring daily, multitudes of beetles and insects of every description that happen to come in its way, it saves to the gardener many a cabbage and cucumber hill, and many a bushel of corn and other grain to the farmer. This clumsy little quadruped abounds in these parts, and appears to be a different species from any that I have been accustomed to see elsewhere. It is smaller in size, more hardy and sprightly, and evidently more prolific, judging from the multitudes that are met with, not only in the garden, but scattered every-where over the cultivated fields. As an instance showing their numbers, a man moving with a cultivator across our vineyard, a distance of perhaps thirty rods, counted fifty-two toads that hopped away from under the horse.

It is difficult to tell what amount of damage

might accrue to the growing crops, from the swarms of insects that are hatched at this season of the year, were it not for the vigilance of the toad, whose food doubtless consists entirely of insects. Should it prove that we have here a superior animal of this description, it might perhaps, be a good investment for gardeners and cultivators in other parts of the country to import a few specimens, and give them a trial on their grounds. One good evidence that this is a distinct species is, the noise it makes in the evening, it being altogether different from that made by the toad in other places that I am acquainted with. Would it not be a good idea for the gardener, on the approach of cold weather, to house, on his grounds, numbers of these quadrupeds, giving them good quarters during winter, and turn them loose in his garden in the spring?

H. T.

Wallingford, Aug. 20, 1868.

[Will not H. T. or some one else, tell us by what name his friend goes when he gets among the scientific folks? —Ed. Crr.]

#### THE ATTENTION.

**T**HE hot weather we have had has reminded me of what my father used to say of the intense heat at Madras. What with the monotony of a military life in time of peace, and the enervating effects of a climate like that of India, he said he thought he should have died, robust as he was, had he not pursued some study. The very way, I thought, to aggravate the matter. I did not then comprehend the philosophy of the case; but we are learning how important it is to get the control of our attention under all circumstances, not merely for the sake of a negative advantage, as in the above instance, but that we may be able to turn that attention to Christ. How else are we ever to undergo the great change indicated in the following: "But we all, with open face, beholding as in a glass, the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

It will be seen that the attention we refer to is deeper than that implied by the usual acceptance of the term. Christ says: "If a man love me, he will keep my words, &c." Here the heart is in question. Where your treasure is, there will your heart be also, and where your heart is, there will be your attention. This is the sort of attention that enabled the Primitive Church to keep watch of Christ's Second Coming so as to be ready to meet him. It is an attitude of the heart that makes us receptive to Christ's words or Spirit within us, so that we can grow in grace and in conformity with the image of God.

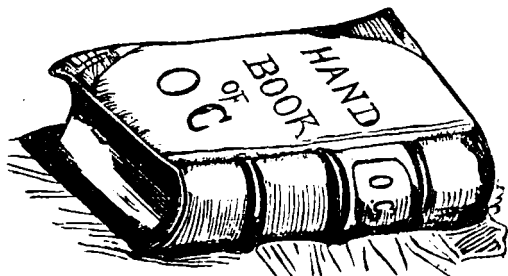
A right apprehension of the truth about the Second Coming tends to produce this state of the heart. Our religious experience becomes wholly inverted, so that instead of looking for Christ in the clouds, as we fondly imagined, we feel after him in our own soul, and begin to understand what he meant by the promise that he and his Father would come and make their abode with us. This external, *material* view of the Second Coming, we hesitate not to say, is injurious to the good of the soul, because it operates as a source of distraction, by its tendency to draw the attention away from interior truth.

B. S. D.

## WHAT IS THE ONEIDA COMMUNITY?

EVERY body wants to know. The "tragedy tones" in which this question is always put, betray the agitation of the public mind. The query, "Had we a Bourbon among us?" is of little consequence when compared with the more absorbing one, "What is the Oneida Community?" Our agents are pried with it every-where. To answer it adequately in the short time which agents have to spare, is impossible. They might as well try to recite the Edinburgh Encyclopedia.

A due respect for the devouring curiosity of the public as well as the convenience of our agents, demands a descriptive hand-book or tract which shall be commensurate with the profundity of the subject. Accordingly that no one may be longer kept in suspense, and that our agents may pursue their business unmolested, our artist has designed what he conceives to be



AN ADEQUATE TRACT.

This tract, consisting of about two thousand pages of fine type, will treat "with more or less circumstantiality," every topic relating to the O. C. and their manner of life. Particular attention will be paid to telling "whether we choke our children to make them go to sleep," "whether we chain refractory members in subterranean dungeons," "how we divide the funds," and to answering other equally pertinent questions so justly asked by a curious public. As the perusal of so exhaustive a tract would consume much of the leisure of an ordinary working-man's life, it is proposed to have the various subjects alphabetically classified so that they may be referred to at a moment's notice. The size of this work will necessarily limit the number that may be carried by one individual. It is calculated that a stout muscular person, such as are most of the O. C. agents, will, with a little practice with Indian clubs and dumbbells, be enabled to carry one under each arm. Those less athletic will have to content themselves with a single copy. However burdensome the carrying of these tracts may seem to be, we are assured that the inconvenience will be nothing compared to the satisfaction of thoroughly extinguishing the question, "What is the O. C.?" They will moreover give our agents that distinguished appearance and bookish air which is so much affected by good society.

To illustrate the great relief which this tract will afford the O. C. agent, we will suppose one of them to enter the principal hotel of some large town. The unwary landlord seeing the cabalistic letters O. C. on his register, will naturally and inevitably ask, "What is this O. C.?" He will, to his utter dismay, immediately be presented with a tract of the size and description given above. His despair will be great. The affair being noised throughout the town, the citizens will flock to the hotel to eye the tract, and condole with the landlord. Lest they should draw a similar "elephant," they will carefully refrain from approaching our agent, but will gaze on him from a distance, with mingled awe and respect. His serenity will be undisturbed.

To merchants dealing in the wares of the O. C., the tract will have the same practical value. Like the O. C. agents we have no doubt they are greatly harassed by the question—"What is the O. C.?" Being provided with a tract, the merchant will answer all questions relating to the O. C. in the following manner:

*Scene.—A Store. Merchant and Customer discussing the merits of O. C. silk.*

*Customer.*—Yes, they make good silk, but what is this Oneida Community? They say they live under a horrible despotism, and are never known to laugh. How is it?

*Merchant (calling to clerk).*—John, get the O. C.

Hand-Book out of the safe, and refer to page 720—question, "Do the members of the O. C. ever laugh?"

John (having by a great effort got the tract upon the counter) reads:

"The members of the O. C. smile occasionally among themselves, but they are constrained to laugh most uproariously from time to time, at the absurd questionings and surmisings of insensate people who visit them."

*Merchant (interrupting).*—How many pages are there devoted to this subject, John?

*John.*—Fifty-three, Sir.

*Merchant.*—Fifty-three pages of fine type information in regard to that matter, Sir (pulling out his watch). John is a rapid reader, Sir, and if you will take a seat in the back room he will get through with the leading points by shutting-up time.

*Customer (hurriedly).*—No, no, I really can't stop. I haven't the time to spend. I see that it is a mistaken idea—altogether a mistaken idea. (Exit hastily with goods.)

*Merchant (smiling at John).*—Put the Hand-Book into the safe, John. That tract saves me a deal of trouble, I declare. I don't see how I could get along without it.

We have not yet got our tract stereotyped, but as it is a great want it will doubtless be met sometime. As soon as issued the tract will be sown broadcast over the country. Having shown the practical benefit it will be to merchants, they will unquestionably be glad to receive it. Those not having storage-room for a tract of this size, will be liberally dealt with. Others not wishing to receive it, may purchase exemption by sending a fee, the amount of which will be made known when the tract is published.

G. N. M.

## NEWS ITEMS.

A NEW insurrectionary movement has broken out in Spain.

MRS. COMMODORE VANDERBILT died on the morning of August 17th.

It is thought that a meeting of Congress may be necessary in September.

THE peach crop of western New York is said to be about an average one.

MANY of the recently elected city officers of Montgomery, Alabama, are colored men.

THE Chicago Common Council has appropriated \$250,000 for founding a Polytechnic School in that city.

THE Japanese civil war still continues and the extermination of native Christians has been resumed by the Mikado.

THE directors of the Lake Ontario Shore Railroad are now arranging for the right of way with the farmers of Orleans County.

PROFESSOR WATSON of the Detroit Observatory discovered a new minor planet on the night of August 15th. It shines like a star of the tenth magnitude.

PARAGUAY still holds out against the allies. The latter lately made an attack on Humaita, and were repulsed with great loss. The people of Brazil and the Argentine Confederation are said to be growing tired of the war.

HON. THADDEUS STEVENS died at Washington, D. C., August 12th. His health was such at the adjournment of Congress, that he was unable to return to his home in Lancaster Pa. He was seventy-five years old at the time of his death.

THE Chinese Embassy visited Buffalo on Sunday, August 16, and were entertained by private individuals, having declined a public reception. Since then, they have gone to Boston, Mass., and are now enjoying the hospitalities of that city.

HOSTILE movements of the Indians of Kansas have again been reported. They killed over twenty persons, besides destroying much property while on the "war path." The raid lasted about one week; all is reported quiet at present. The people living in that region call for their extermination.

## Announcements:

## THE ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 902. Land, 589 acres. Business, Horticulture, Manufactures, and Printing the CIRCULAR. Theology, Perfectionism. Sociology, Bible Communism.

## WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one mile from O. C. Number of members, 85. Business, Manufactures.

## WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of depot. Number of members, 40. Land, 228 acres. Business, Horticulture, Publishing, and Job Printing.

## SPECIAL NOTICE.

The O. C. and branches are not "Free Lovers" in the popular sense of the term. They call their social system COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to free criticism and the rule of Male Continence.

## ADMISSIONS.

Members are admitted to the O. C. and branches after sufficient acquaintance; but not on mere application or profession of sympathy. Whoever wishes to join must first secure confidence by deeds. The present accommodations of the Communities are crowded, and large accessions will be impossible till new Communities are formed.

## STEEL TRAPS.

Eight sizes and descriptions, suitable for catching House Rats, Muskrats, Mink, Fox, Otter, Beaver, the Black and Grizzly Bear, are made by the Oneida Community, Oneida, N. Y., of whom they may be purchased. Descriptive list and price-list sent on application.

## PRESERVED FRUITS AND VEGETABLES.

Strawberries, Black, Red, and Orange Raspberries, Cherries, Huckleberries, Plums, Peaches, Pears, Quinces, Blackberries, in quart bottles and quart cans, with syrup—Tomatoes, Sweet Corn, Peas, Lima Beans and String Beans, in cans—are put up in quantities for sale by the Oneida Community. Also, Jellies of the Barberry, Currant, Blackberry, Quince, Crab-Apple, Peach, Raspberry, and Black Currant.

N. B.—As we are unable to keep up with the demand for these goods, persons desiring a full assortment should order a year in advance. First come first served. Descriptive price-list sent on application.

## MACHINE TWIST AND SEWING-SILK.

Machine Twist, of our own manufacture, (Willow-Place Works): also, various brands and descriptions of Sewing-Silk, in wholesale quantities, for sale by the Oneida Community, Oneida, New York.

## MOUNT TOM PRINTING-OFFICE,

(WALLINGFORD COMMUNITY), WALLINGFORD, CONN.

Being refitted with new type and press, our establishment is now ready to receive orders for Cards, Circulars, Price-lists, Pamphlets, and the lighter kinds of Job Printing. Particular attention paid to Bronze work and Color Printing for Labels. Orders from abroad should be addressed to

WALLINGFORD COMMUNITY,  
Wallingford, Conn.

## PICTURES.

The following Photographic Views of the Oneida Community can be furnished on application: the Community Buildings, Buildings and Grounds, Rustic Summer-House and Group, and Bag-Bee on the Lawn. Size of pictures, 8 inches by 10. Price, 75 cents. Various Stereoscopic Views of the Buildings and Groups and Grounds can be furnished for 40 cents each. Views, *carte de visite* size, 25 cents each. Any of the above will be sent by mail, post paid, on receipt of the price named. Address, Oneida Community, Oneida, N. Y.

## PUBLICATIONS.

HAND-BOOK OF THE ONEIDA COMMUNITY; with a Sketch of its Founder, and an Outline of its Constitution and Doctrines. 72 pp. octavo. Price, 25 cents for single copy; \$2.50 per dozen.

SALVATION FROM SIN, THE END OF CHRISTIAN FAITH; an octavo pamphlet of 48 pages; by J. H. Noyes. Price, 25 cents for single copy, or \$2.00 per dozen.

THE TRAPPER'S GUIDE; a Manual of Instructions for Capturing Fur-bearing Animals; by S. Newhouse. Second edition; with new Narratives and Illustrations. 280 pp. 8vo. Price, bound in cloth, \$1.50.

MALE CONTINENCE; or Self-Control in Sexual Intercourse. A Letter of Inquiry answered by J. H. Noyes. Price, 50 cents per dozen.

BACK VOLUMES OF THE "CIRCULAR," unbound. Price, \$1.50 per volume, or sent (post paid) by mail, at \$1.75.

[The above works are for sale at this office.]

Messrs. TRUBNER & COMPANY, Book-sellers, Paternoster Row, London, have our HAND-BOOK OF THE ONEIDA COMMUNITY, and the TRAPPER'S GUIDE for sale. They will receive subscriptions for the CIRCULAR, and orders for our other publications.